

Oct. 18, 1984

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ANGLICANS HAIL TUTUAS NOBEL LAUREATE

DPS 84198

NEW YORK (DPS, Oct. 16) — The news that Desmond Mpilo Tutu, Anglican bishop and vigorous foe of South Africa's racist oppression, is the winner of the 1984 Nobel Peace Prize caused a joyful peal of bells here and a heartfelt thanksgiving throughout the Anglican Communion.

Tutu learned of his selection early Tuesday morning when a Norwegian diplomat arrived on the campus of General Theological Seminary where Tutu is in residence as visiting professor in Anglican Studies. The bishop and the envoy were escorted through an overflow crowd that had gathered in the seminary chapel for a service of prayer and thanksgiving.

In announcing the award, the Nobel Peace Prize Committee of the Norwegian Parliament summed up the revulsion much of the world toward South Africa's institutional racism: "Through the award of this year's peace prize, the Committee wishes to direct attention to the non-violent struggle for liberation to which Desmond Tutu belongs, a struggle in which black and white South Africans unite to bring their country out of conflict and crisis."

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"It is the Committee's wish that the Peace Prize now awarded to Desmond Tutu should be regarded not only as a gesture of support to him and to the South African Council of Churches of which he is leader, but also to all individuals and groups in South Africa who, with their concern for human dignity, fraternity and democracy, incite the admiration of the world."

In a press conference at the seminary, Tutu said that he and his wife were "still pinching" themselves even as they made plans to return to South Africa to "go and celebrate with the people." While Tutu conceded that the award was not likely to move the minority regime in Pretoria to ease the systematic oppression of the black majority, he did say that it would be "tremendous for the morale of the black people. In the face of the new constitution, the awful unemployment, it is a kind of sacrament, a wonderful symbol."

"I was told yesterday that a black congregation was asked on Sunday to 'please pray for Bishop Tutu that he wins the prize.' So you see that, through and through, the award is one for all of us, and I hope that includes the whites who also want the kind of society of which we dream."

On the occasions when South Africa has allowed him to travel -- he has often had his passport withheld or had to travel under limited documents -- he has been consistent in chiding the Reagan administration for its policy of "constructive engagement" with the Botha government, and he did so again saying "The policy has done nothing. Really. It has made the party more comfortable. We don't want them to be comfortable. We want them to move!"

A deeply spiritual man, Tutu often delivers his message of God's love for all people with an almost impish sense of humor that only occasionally turns waspish. Told once that an American banker had said if they did not support the Pretoria regime through loans someone else would, Tutu replied: "That's ridiculous. That is like saying if I don't rape your wife someone else will. So I might as well! The moral turpitude of that argument is horrendous."

Throughout his ministry -- which has included service as a seminary teacher, parish priest, dean of Johannesburg and bishop of



Lesotho -- Tutu's message has been consistent and clear. "Our struggle," he told a congregation at New York's Church of the Intercession in 1981, "is as much to free the oppressor as the oppressed. If whites can accept that they are of infinite value before God, they won't want to behave like bullies."

Although Tutu has never advocated disinvestment by U.S. firms operating in South Africa and has been as strong in his condemnation of terrorist violence as police oppression, he has been the repeated target of government investigation, has many times had his passport confiscated, and, with his wife, has been jailed while protesting injustice.

Throughout his struggle, Tutu has had strong consistent support from the Anglican Communion, with Presiding Bishop John M. Allin of the Episcopal Church and Archbishop of Canterbury Robert A. K. Runcie in the lead. Using diplomatic channels, investment pressure and personal intervention, Church leaders have sought to win freedom of movement and speech for Tutu. Both men were elated at the award.

Reached in El Paso, Texas, Allin noted: "The selection comes as no surprise to those of us in the Christian community who have known of his tireless and personally sacrificial efforts in the cause of peace over the past years. Bishop Tutu has presented the concern for peace to the world through clear and concise rhetoric, as well as through strong and decisive action. He is properly honored in being so recognized in this important pursuit for the benefit of all humankind."

Runcie commented from Lambeth Palace that "The award truly reflects what I have always known about Desmond Tutu. He and his colleagues have been tireless workers for peace who have attempted to create middle ground in a polarized situation. They have sometimes paid a heavy price for this. This is a happy recognition of his deep Christian commitment. I am delighted for him and for Leah, his wife, and for their children."

The joy of the Christian community at learning of this weighty affirmation of Tutu's ministry was echoed not only by fellow prelates, but by the students with whom he is in daily contact as a visiting seminary professor. Hearing the chapel bells pealing out Easter hymns on Tuesday morning, the entire community gathered to ap-



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plaud Tutu, sing "Now Thank We All Our God" with him and hear seminary Dean James Fenhagen pray: "We give you thanks that the compassion and thirst for justice which you have given to him has been recognized by others as signs of your peace. Continue in him, we pray, the good work that you have begun, and let the recognition given to him be a sign of hope and a source of courage to oppressed people everywhere."

Reaction around the United States was also enthusiastic with many editorials echoing the Prize Committee's efforts to call the South African government to account. As Tutu himself predicted, that regime has been silent — almost sullenly so according to editorial comment.

Speaking about the role of the Pretoria government, the Washington Post commented: "President Botha can easily denounce the bishop and his Nobel Prize. How much better it would be for all South Africans, not least whites, if he could bring himself to speak of the bishop and his prize in a way that indicated some understanding of the moral fervor of the man and the torment that the policy of apartheid brings not only to South African blacks but to people everywhere. That torment and Desmond Tutu's fervor to end it are what the award of the Nobel prize is all about."

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ATTACHED: CITATION, COMMENTS AND BIOGRAPHY.



COMMENTS ON TUTU PRIZE

THE NOBEL PEACE PRIZE, 1984  
 Comment from the Award Committee

The Norwegian Nobel Committee has chosen to award the Nobel Peace Prize for 1984 to Bishop Desmond Tutu, General Secretary of the South African Council of Churches.

The Committee has attached importance to Desmond Tutu's role as a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa. The means by which this campaign is conducted is of vital importance for the whole of the continent of Africa and for the cause of peace in the world. Through the award of this year's Peace Prize the Committee wishes to direct attention to the non-violent struggle for liberation to which Desmond Tutu belongs, a struggle in which black and white South Africans unite to bring their country out of conflict and crisis.

The Nobel Peace Prize has been awarded to a South African once before, in 1960 when it was awarded to the former president of the African National Congress, Albert Lutuli. This year's award should be seen as a renewed recognition of the courage and heroism shown by black South Africans in their use of peaceful methods in the struggle against apartheid. This recognition is also directed to all who, throughout the world, use such methods to stand in the vanguard of the campaign for racial equality as a human right.

It is the Committee's wish that the Peace Prize now awarded to Desmond Tutu should be regarded not only as a gesture of support to him and to the South African Council of Churches of which he is leader, but also to all individuals and groups in South Africa who, with their concern for human dignity, fraternity and democracy, incite the admiration of the world.

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Comment by Archbishop of Canterbury Robert A. K. Runcie

"I send my heartfelt congratulations to Desmond Tutu. This award truly reflects what I have always known about Desmond Tutu. He and his colleagues have been tireless workers for peace who have attempted to create middle ground in a polarized situation. They have sometimes paid a heavy price for this. This is a happy recognition of his deep Christian commitment. I am delighted for him and for Leah, his wife, and for his children."

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Comment by Presiding Bishop John M. Allin

"The selection of Bishop Desmond Tutu for the Nobel Peace Prize comes as no surprise to those of us in the Christian community who have known of his tireless and personally sacrificial efforts in the cause of peace over the past years. Bishop Tutu has presented the concern for peace to the world through clear and concise rhetoric, as well as through strong and decisive action. He is properly honored in being so recognized in this important pursuit for the benefit of all humankind."

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Prayer offered by Dean James Fenhagen at a General Theological Seminary service on the day Bishop Tutu's award was announced:

Almighty God, who alone is the source and the measure of all that is just and all that is right, we give you thanks that your servant Desmond has been awarded on behalf of the world community the Nobel Prize for Peace.

We give you thanks that the compassion and the thirst for justice which you have given to him have been recognized by others as signs of your peace. Continue in him, we pray, the good work that you have begun, and let the recognition given to him be a sign of hope and a source of courage to oppressed peoples everywhere. We pray especially for the people of South Africa, for the South African Council of Churches, and for all who work to bring peace where there is no peace, and justice, in the face of oppression.

Bless Desmond and Leah and their family. Give them continued courage and compassion, but above all, give them an ever deepening knowledge of your love. All this we pray in the name of Him who is the Prince of Peace, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end. AMEN

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THE RIGHT REVEREND DESMOND MPILLO TUTU  
General Secretary/South Africa Council of Churches

First as a teacher, later as priest and bishop, Desmond M. Tutu has concerned himself with the barriers of racism that dominate and bedevil life in his native South Africa. In 1984, his labors earned him the Nobel Peace Prize.

As general secretary of the South African Council of Churches, Bishop Tutu has spoken and preached both at home and abroad against apartheid and the social and economic systems that support it. In their citation, the Nobel Peace Prize committee said of this work: "The committee wishes to direct attention to the non-violent struggle for liberation to which Desmond Tutu belongs, a struggle in which black and white South Africans unite to bring their country out of conflict and crisis."

While his stand has won international accord and support, it has also led the Pretoria regime to confiscate his passport often, and to indulge in harassing investigations of the Council.

Bishop Tutu's travel was first restricted in March 1980 after he protested a heavy sentence imposed on a colleague for alleged infraction of the terms of a ban. That action by the government raised a storm of protest from political and religious leaders -- including most American Episcopal bishops and the Anglican Primates -- that led the government to restore his rights after nine months.

In the spring of 1981, Tutu traveled to the United States to accept the Onassis Foundation prize for his work for racial justice. Tutu's comments to the international community on that trip came at the time of a sensitive election campaign in South Africa and the government retook his passport when he returned home in mid April.

In 1983, a governmental panel began an investigation of the Council with an eye to cutting off its overseas support. The government concluded its report with criticism of the Council but failed to find grounds to proscribe its funding sources.

Tutu's message through these has been consistent and clear and is well summed up in a statement he made in New York on his last trip: "Our struggle is as much to free the oppressor as the oppressed. If whites can accept that they are of infinite value before God, they won't want to behave like bullies."



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As well as being a strong proponent of individual rights -- he and his wife Leah were jailed briefly in January for a peaceful protest on one man's behalf -- he has spoken strongly against institutions that support the Pretoria regime. His plea that American-based firms in South Africa explore their possible complicity in racism is a major factor in the continuing efforts of the Episcopal Church and of other Churches to reform business practices of American firms in South Africa.

Born in 1931, he received his B.A. degree from the University of South Africa in 1954 and his L.Th. from the same school in 1960. At the University of London he received his B.D. degree in 1965 and his M.Th. in 1966. He was ordained a priest in 1961. He also studied at St. Peter's College in Johannesburg and served as tutor there, 1967-69. He was lecturer in the department of theology at the University of Botswana, Lesotho and Swaziland, 1970-72. He served as director of the African Theological Education Fund in London, 1972-75. He was dean and rector of St. Mary the Virgin Cathedral in the city and diocese of Johannesburg in 1975-76. He was Bishop of the Diocese of Lesotho from 1976 to 1978. In 1978 he became General Secretary of the South African Council of Churches where he still serves.

During the 1978 Lambeth meeting of Anglican bishops, he was one of only three singled out for honors from the University of Kent, and his work as a section leader won the wide respect of the 440 bishops at the gathering.

At the time he won the Nobel Prize, he was serving as visiting professor of Anglican Studies at the General Theological Seminary in New York.

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OLYMPIA JOB TRAINING

PROGRAM GOES NATIONAL

DPS 84199

NEW YORK (DPS, Oct. 18) -- Job Finding Power, a program soon to be started in churches throughout the nation, aims at reducing structural unemployment as it affects blue and white collar workers.

Initiated through the Office for Ministry Development of the Education for Mission and Ministry division at the Episcopal Church Center, the project is based on a six-year pilot program begun in the Diocese of Olympia. It has since become ecumenical. Job Finding Power is a development of Bernard Haldane, an expert in career motivation, planning and advancement.

The program attempts to help unemployed persons, and those about to become unemployed, to clarify their strengths, skills and talents in order to see how these can be re-combined to meet the demands of the changing job market. The basic training, which includes techniques for marketing skills and talents, is usually accomplished over a two-week period. For 12 weeks following the initial sessions, participants meet in small support groups as they test and apply the Job Finding Power process.

Over the next year, Bernard Haldane and Jean Haldane, an educator in the field of lay ministry, expect to lead four programs for trainers from 6-10 dioceses. These people will return to their respective dioceses and, acting in pairs, will lead weekend training programs for up to 24 volunteers, all of whom have committed themselves to help lead three Job Finding Power workshops during the following two years. The volunteer leaders will be aided by manuals obtained from the Office of Ministry Development. Over one hundred leaders have already led Job Finding Power workshops in Seattle and other Western Washington cities.

In each diocese, a number of neighborhood churches will be invited to sponsor the local Job Finding Power workshops, each of which should involve 16-20 unemployed people and a team of four volunteer leaders. Registrants sign up for seven three-hour training and practice sessions, usually starting with two seminars on a Saturday followed by five evening periods over the next two weeks. The Haldanes estimate that 70 percent of the trainees should receive a job offer within 100 days.



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"Religious institutions are in both the faith and the hope business," is the way the manual begins. "Because many unemployed have lost hope and faith in their ability to earn a living has faded, the Church should be actively concerned with helping the unemployed in practical ways," the Haldanes reason. So seven years ago in the Episcopal Diocese of Olympia, they trained a cadre of volunteers on how to give effective and unconventional help to the unemployed. More than 1,000 men and women were helped in that program. Experience with those church volunteers and others in New York City, Washington, D.C., and San Francisco led to the writing of Job Finding Power as a way to help all churches meet a continuing and increasing social need for job finding assistance in their communities.

For further information contact: The Rev. John T. Docker, 815 Second Avenue, New York, N.Y. 10017, or Dr. Bernard Haldane, 4502 54th Avenue, NE, Seattle, WA 98105.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

MARYLAND YOUTH

"MUCKING OUT"

DPS 84201

CUMBERLAND, Md. (DPS, Oct. 18) — "Mucking out" may not have been in the vocabulary of western Maryland Episcopal youth until recently, but now both the term and the experience are known to more than 40 young people and adult leaders who responded to the needs of neighbors affected by two floods this summer.

On the first day of July, pent-up waters in an old mine above Klondike overwhelmed strip mine sediment ponds and a slag pile dam, depositing tons of blackened sludge in basements, yards and gardens and knocking buildings off foundations.

There was no loss of life, but for people like William Cessna and his wife, whose garden was a major source of pride and sustenance, and for Bill Baker, whose health disability and lack of money left him unable to cope with the four feet of sludge in his basement, this was a life-changing disaster. Nothing except heavy machinery and many loads of top soil can resurrect the Cessna garden, but the Bakers' cellar is now free of debris, thanks to the efforts of the youth of St. John's, Frostburg, and St. Georges's, Mt. Savage. They learned the plight of Klondike at an inter-parish picnic and decided to go see what help they could give. Two days later they were "mucking out."

"Mucking out" is the process of scooping up buckets of sludge and transferring those buckets to an area where the material can be removed by other means. In the process the "muckers" are sure to be covered from head to toe.

Allen Kerbow of St. John's surveyed his messy co-workers and actually drew some smiles from them when he said "Let's do it again!" Their act of love was received with appreciation and gratitude. As the young people were preparing to leave, Mrs. Baker surveyed the scene with tears in her eyes and said, "This is one day I will never forget."

Before going home for a much-needed shower and supper, the young people walked across the street to the Cessna home to hear about the night their garden disappeared. Although a garden cannot be restored in one afternoon, the interest and concern shown had its own positive effect: Mrs. Cessna said, "It's nice not to feel so alone."



DPS 84201/2

The afternoon in Klondike turned out to be just a warm-up for what was to be needed a few days later. If Kerbow really wanted to "Do it again!", he certainly got his wish. This time, however, tragedy was involved.

In early August, a freak storm dumped over seven inches of rain into the Will's Creek watershed. Raging waters wreaked havoc in the towns of Hyndman and Glenco, where five people drowned and entire houses were swept away. The flood received national attention, and the disaster relief programs of the Red Cross and the Brethren and Mennonite Churches gave immediate aid. Episcopal youth were there soon after.

The Western Maryland Regional Council accepted the invitation of the Mennonites to join their efforts. For several days, small teams of Episcopal young people and adult leaders traveled to Hyndman to receive their "mucking out" assignments.

One particularly tenacious group prompted the Rev. John Cawthorne of St. John's, Mt. Savage, to take them to Hyndman every weekday for two weeks. A member of that group, Dave Miller of Holy Cross, Cumberland, said "I didn't realize how much one person could help another until I volunteered to go and help the victims of the flood." His brother Steve added, "My going up there was just a little part, but it gave me the feeling that I'd helped make it a lot easier for a few people."

These were not the first disaster relief experiences for the Western Maryland Regional Council. In the fall of 1981, some twenty young people from the Council attended a Disaster Relief Training Program conducted by Appalachian People's Service Organization and made possible by the Presiding Bishop's Fund. This was to prepare trained teams of youth for disaster relief throughout the Appalachian region.

Western Maryland has seen its share of the action. A team went as far as Hyndman, Ky., in spring 1982. Last spring a strip mine impoundment above the home of Arvella Loar gave way, washing over her homestead. This prompted the first of the inter-parish youth activities which have become an important part of the life of the Regional Council.

Plans are being made for a Regional Council Youth Program. Next summer the Council and Appalachian People's Service Organization will sponsor one or two work camps in Garrett County. As these plans develop, the work camps will be open to any interested youth. Interested parties should contact the Appalachia committee, Diocese of Maryland, 105 West Monument Street, Baltimore, MD 21201.

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OLD CATHOLIC, EPISCOPAL

PRIMATES HOLD DISCUSSION

DPS 84202

NEW YORK, (DPS, Oct. 18) — The Archbishop of Utrecht, the Most Rev. Antonius Jan Glazemaker, visited Presiding Bishop John M. Allin at the Episcopal Church Center in mid-September, following a meeting of the International Conference of Old Catholic Bishops, held this year in Florida. Bishop Anthony M. Rysz of the Central Diocese of the Polish National Catholic Church in the United States and the Very Rev. Stanley Skrzypek, member of the Anglican-Old Catholic North American Working Group of the International Anglican-Old Catholic Theological Conference, accompanied the Archbishop.

Discussions between the two primates focused on Anglican-Old Catholic relations internationally and a briefing on the current situation of the two churches in the United States.

The Episcopal Church remains in communion with the Old Catholic Churches of Europe, but when ordination of women to the priesthood was authorized by Episcopalians in 1976, the Polish National Catholic Church -- the only official Old Catholic Church in the United States -- ended communion with the Episcopal Church and the Anglican Church of Canada. Two years ago, the Anglican-Old Catholic Theological Conference, meeting in Vienna, requested that a North American working group be formed by the Polish National Catholic Church and the Episcopal Church to discuss the issues of authority in the Church, with particular reference to the Anglican-Roman Catholic International Commission's Final Report.

The working group, headed by Episcopal Bishop Harold Robinson of Western New York and Bishop John Swantek of the Buffalo-Pittsburgh Diocese of the Polish National Catholic Church, has met several times to prepare a report to the international conference meeting next year in Chichester, England.

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TRIENNIAL PANEL

PLANS FOR ANAHEIM

DPS 84203

ELLENTON, Fla. (DPS, Oct. 18) -- The 18-member Triennial Committee of the Episcopal Church Women met at Dayspring Conference Center here Sept. 25 through Oct. 2 to plan for the 1985 Triennial meeting to be held at Anaheim, Calif.

A theological statement was adopted to guide speakers and workshop leaders who will be addressing the theme "One Body, One Spirit". It states that the theme, in speaking to the oneness and connectedness of all creation as symbolized in the Holy Eucharist, calls on the Triennial meeting participants to become lightbearers, affirming and using all gifts in God's service by reaching out to others, accepting diversities, and healing present brokenness, and by turning to the individual self, as Peter did when asked by Jesus, "Who do YOU say that I am?"

The three Triennial meeting speakers named so far are Emma Lou Benignus, Cynthia Wedel, and Virginia Ramey Mollenkott. In addition, there will be workshops, issues and concerns panels, exhibits, a gathering space, and worship services with ethnic participation.

The committee is working on a devotional guide to be used in the weeks prior to the Triennial meeting with inspirational writings from over 90 church leaders.

A structure document, entitled "By-laws of the Episcopal Church Women, Episcopal Church, USA," was readied for presentation and consideration in the provinces. Under proposed changes in the by-laws, officers would be listed as President, Vice President, Second Vice President, Secretary, and Treasurer. The election of these is proposed to be by ballot at the Triennial meeting, should these by-laws be adopted by the delegates. The stated purpose is to assist the women of the Episcopal Church to carry on Christ's work of reconciliation in the world and to take their place in the life, governance, and worship of the Church. Further, the purpose of the Triennial meeting, it says, is to (a) provide a forum for education, training and worship, and (b) to conduct such business as may be necessary.

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DPS 84203/2

The rationale for the change is that there has been no voice of advocacy for the women of the Church since the elimination of the Women's Auxiliary, except the committee charged with putting on a Triennial meeting.

Guidelines were established for financial assistance to attend the 1985 Triennial meeting, with grants to be on a matching-fund basis. Initially, no more than one delegate per diocese will be considered. Other applicants may be considered if funds are available.

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CHRISTMAS MESSAGE 1984

DPS 84204

The Most Rev. John M. Allin  
Presiding Bishop

"In all things I have shown you that  
by so toiling one must help the weak,  
remembering the words of the Lord  
Jesus how he said, 'It is more blessed  
to give than to receive.'" -Acts 20:35

The line "It is more blessed to give than to receive" is in the passage cited here -- a quote by St. Paul of words of Jesus. It is a line which echoes occasionally during the days of preparation for the season of Christmastide.

Jesus said "It is more blessed to give than to receive." His statement does not imply that it is not blessed to receive.

It is difficult for some to receive gifts. We do not like to be put in the debt of others. We become self-conscious about accepting things we may not need or want. We enjoy being givers -- that puts us one up on someone else, puts us in control. But in receiving, our dependency is emphasized.

It is important to think about how we receive gifts.

To accept a gift is to accept the giver.

To accept a gift can be a way of establishing a new relationship or renewing an old one.

To accept a gift is to be in community.

It has been said that the giving of gifts makes one feel good. True enough, usually. It can also make one feel good to receive gifts. For each of us needs to receive much from each other -- gifts, yes, but more importantly love, understanding, compassion, help of all kinds.

At Christmastide, our receiving of gifts from each other is symbolic of our receiving of the greatest gift of all -- the gift of God, given to us as Jesus of Nazareth.

In accepting from each other, we are better able, perhaps, to see the importance of accepting this great gift that we recall each year at this season.

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